

Cuneiform Inscriptions

transcribed into

Sanskrit and Avesta

19368

BY

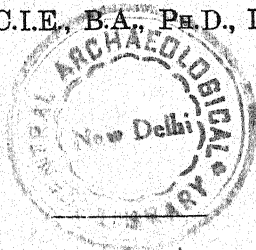
SHAPURJI KAVASJI HODIVALA, B.A.

WITH A

FOREWORD AND A BRIEF SKETCH
OF THE AUTHOR

BY

SHAMS-UL ULAMA DR. SIR JIVANJI JAMSHEDJI MODI,
Kt., C.I.E., B.A., Ph.D., LL.D.



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1931

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THE LATE MR. SHAPURJI KAVASJI HODIIVALA, B.A.

Born: 26-7-1870.

Died: 13-6-1931.

FOREWORD.

It gives me pleasure to say a few words to introduce to its readers this posthumous work of the late Mr. Shapurji Kavasji Hodivala who died on 13th June 1931. This is his second posthumous work for which I pen my Foreword, the first being his Gujarati book "The History of the Seth Family" (સેથ વાલજીના ઇતિહાસ). My pleasure of writing this Foreword is a melancholy pleasure. I would have been much more pleased to write the Foreword at his desire in his life-time, because I had some correspondence with him, in this matter and had the pleasure of encouraging him in the work.

The study of the Avesta language and the study of the Cuneiform Inscriptions have mutually helped one another. The doubt, at first thrown upon the genuineness of the Avesta language, by Sir William Jones, who said that Anquetil du Perron, who first brought the Avesta to the notice of the savants of Europe, was duped by the Parsee priests of Surat, had continued for some time. That doubt was removed by the discovery of the Cuneiform Inscriptions and their decipherment. The Avesta, on its part, helped the decipherment and the understanding of the Cuneiform Inscriptions. Dr. Haug puts the case properly, when he writes as follows:—"The importance of the Avesta language for antiquarian and philological researches became more generally known, chiefly in consequence of the attempts made to read the Cuneiform Inscriptions found in Persia. The first language of these inscriptions (which are engraved at Persipolis and on the rock of Bisutūn in three languages) is an Aryan one, and decidedly the mother of the modern Persian. Its very close affinity

to the Avesta language struck every one at the first glance; hence the great importance of this language for deciphering these inscriptions was at once acknowledged. That circumstance removed many doubts which were still entertained, *especially in England*, about the genuineness of the Avesta language".¹

I have italicised above the words, *especially in England*, to note, how even scholars are carried away, or prejudiced, at times, by their love for their country, and, consequently, by their love for their confrères of that country, who have propounded certain views under certain circumstances. Anquetil du Perron had, wittingly or unwittingly, most probably unwittingly, roused and wounded the feelings of young William Jones by his rather careless way of expressing his views about some English scholars of Oxford. So, William Jones, who, later on, was called, for his literary discoveries, the "Columbus of Oriental Studies," was up with strong words against him, at the first opportunity, and ran down Anquetil du Perron, and much more ran down his Zend Avesta. The doubts he cast upon the genuineness of the Avesta continued long in Europe. As Professor Darmesteter very properly says, in this quarrel between Anquetil du Perron and William Jones, "the Zend Avesta suffered for the fault of its introducer, Zoroaster for Anquetil".²

However, in the long run, some time after Anquetil's publication of his three splendid—really very splendid, looking to those early times—volumes of his Zend Avesta, William Jones himself began to be benefitted by them. He himself says: "When I perused the Zend glossary³ I was unexpressibly surprised to find that six or seven words in

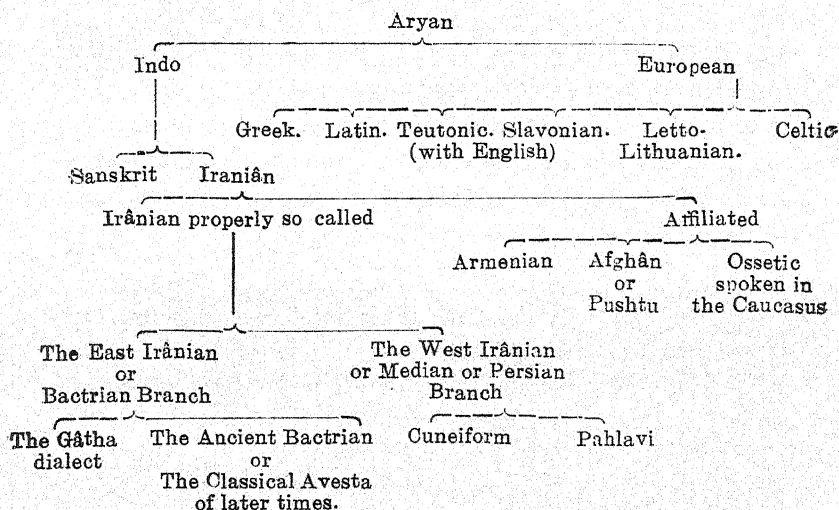
1 Haug's Essays on the Parsees, 2nd Edition, page 32.

2 S.B.E., Vol. IV, 1st Ed. Introduction p. XV.

3 Vide Anquetil's Zend Avesta, Tome II, pp. 433-475.

ten are pure Sanskrit.”¹ As Darmesteter says, “It was a great thing that the near relationship of the two languages should have been brought to light.”² As I have said elsewhere,³ the services of Anquetil du Perron are not sufficiently recognised as they ought to be.

From this brief survey, we see, how these three languages are closely related, and how their study have helped each other. I give below, a table of the different branches of the great Aryan or Indo-European group, which shows, at a glance, the position of these three languages in the group and their relationship:—



The first attempt of transcribing a Cuneiform Inscription into Avesta was made by the late Mr. Kharshedji Rustamji Cama, in whose honour the Institute, in the Journal of which Mr. Hodivala's paper was first published,

1 Asiatic Researches, Vol. II, s. 3.

2 S. B. E., Vol. IV, Introduction pp. XX-XXI.

3 My "Presidential Address" at the 4th Oriental Conference at Allahabad.

is founded. While writing in 1866, on the Astodans at Naqsh-i Rostam and on their Cuneiform Inscriptions, in his *Jarthoshti Abhyas* (No. 5, pp. 247-249), he transcribed a part of the Behistun Inscription in Avesta. "Dr. Geldner, also, has taken the same inscription of Darius for his rendering into the Avesta. He has treated only a small part, while Mr. Cama has treated a large part of the Inscription. Their renderings differ in this, that while Mr. Cama has tried to reproduce the Avesta in the phraseology of the Avesta itself, and so, has coined some of the words, Dr. Geldner has used only the Avesta words, found in the extant Avesta. For example, for the Cuneiform word *hyô* (i.e., who), Mr. Cama has coined a similar word *hyô* (𐬨𐬀𐬎𐬎), while Dr. Geldner has given the word *yô* (𐬨𐬀𐬎), which is actually in use. Dr. C. Kossowicz gives the rendering of Mr. Cama in his book of Inscriptions. (*Palaeo-Persicae Achaemenidarum* (1872), Part II, *Interpretatio et Commentarii*, page 82)."¹

Mr. Shapurji Kavaji Hodivala's work in the matter of the Behistun Inscription is on a large scale and it presents a transcription in all the three languages with translation underneath. It will be of very great use to the students of these languages.

JIVANJI JAMSHEDJI MODI.

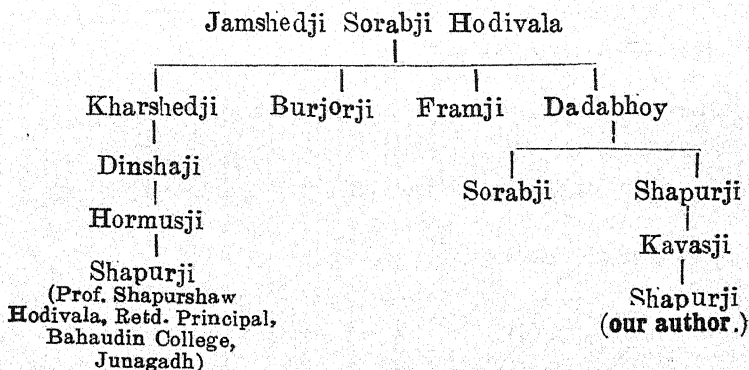
Colaba, Bombay,
27th September 1931.

¹ *Vide* my "Glimpse into the Work of the B. B. Royal Asiatic Society during the last 100 years, from a Parsee Point of View", page 60.

A BRIEF OUTLINE OF MR. SHAPURJI KAVASJI HODIVALA'S LIFE.

Mr. Shapurji Kavasji Hodivala was born on 26th July 1870. His surname "Hodivala" (*i.e.*, one possessing *hodis*, ઢાંડા, *i.e.*, boats) carries our thoughts to two or three centuries hence, when, among the various trades that the Parsees of Gujarat practised, one was that of plying boats for trade on the Western Coast of India.¹

The following table shows his descent from Jamshedji Sorabji Hodivala, who had, in 1801, associated himself in the work of presenting an address and a sword to Captain Selby, the then Commadore at Surat, and also in that of appreciating the deserving work of Mr. Kane, the Chief Judge of Surat in 1810:—



1 *Vide* my "A Few Events in the Early History of the Parsees and their Dates", p. 24, n. 1. For the Portuguese documents referring to the sea-trade of the Parsees, *vide* the Portuguese paper "Anglo-Lusitano" of 13th and 27th December 1902, and 3rd, 10th and 24th January 1903. These documents throw some light upon the affairs of the Parsees of Tarapore and adjoining towns abouts 3 centuries ago. (*Vide* "Jartoshti," pp. 170-177).

Mr. Shapurji Hodivala passed his Matriculation in 1888 and joined the Deccan College at Poona, where he took up Sanskrit for his second language and learnt it under the late revered Professor Dr. Sir Ramkrishna Gopal Bhandarkar. I remember Mr. Hodivala, now and then, speaking very reverently and gratefully of Dr. Bhandarkar as his esteemed *guru*. He, later on, at times, even consulted his *guru* on certain Indo-Iranian literary questions. He took his degree of Bachelor of Arts in 1893.

He then prosecuted his studies further and learnt Avesta. Early after taking his degree, he joined the office of Mr. Kavasji Jalbhoy Seth as his private secretary and worked there upto the end of his life, rising by strenuous good work to a good post and was much esteemed by his good master. His last book, a posthumous work, was, as said above, the History of Kavasji Seth's family, founded by Rustam Manock, a great Parsee of his time, who had accompanied England's ambassador, Sir William Norris, to the Court of Aurangzeb.¹

After attending to his duties at his office, he attended to his studies and, now and then, gave advantage of these studies to his people, writing in various Parsee papers. He was an active member of the Zarthoshti Din-ni Khol Karnari Mandli (The Society for making Researches in Zoroastrianism), the Gatha Society, the Parsi Lekhak Mandal, of which he was also the vice-president, the Rahnumae Society, and read several papers and delivered lectures before them. In 1923, he was elected, by the K. R. Cama Oriental Institute, its Government Research Fellow for that year, when he

¹ *Vide* my paper on "Rustom Manock (1835-1721) the Broker of the English East India Company (1699 A.C.) and the Persian Qisseh (History) of Rustam Manock." (*Vide* Jour. B. B. R. A. Society, New Series, Vol. VI, Nos. 1 and 2, pp. 1-220. (*Vide* my Asiatic Papers, Part IV, pp. 101-331.)

delivered a series of six Lectures under the title of Indo-Iranian Religion. I had the pleasure of publishing these Lectures in the Journal of the Institute as its Editor. The Lectures were published under a book form with an appreciative Foreword from the pen of the Hon'ble Mr. Sachchidananda Sinha, Bar-at-Law, the then Finance Member of the province of Bihar and Orissa. In that Foreword, the Hon'ble Mr. Sinha writes of Mr. Hodivala :—

“Mr. Hodivala has already made his mark in the realms of scholarship by his earlier work called *Parsis of Ancient India*, which displayed a spirit of research deserving of acknowledgment at the hands of students interested in throwing light on that obscure period of Indian history, which he dealt with in his book. In his present work, which I have the honour to introduce, the talented author has embodied the result of his researches in the realms of Indo-Iranian Mythology and Philosophy.” (p. VII.)

This work of Mr. Hodivala has been the medium of drawing a few kind and appreciative words for the whole Parsee community from the Honourable Member who has so kindly and appreciatively written the Foreword. I am pleased to read in this Foreword a reference to my statement about, what may be termed, a promise by the then leader of the Parsees, who landed at Sanjan, about 12 centuries ago. The Hon. Mr. Sinha writes :—“I have read in an essay by Dr. Jivanji Jamshedji Modi that the Parsi Dastur who headed the first band of Parsis that landed on the very hospitable shores of India, after the Arab conquest of Persia, said to the ruling Hindu Prince of Sanjan—‘Hami Hindustânra yâr bâshim’, which means ‘We will be the friends of India’, and Dr. Modi claims that the Parsi community ‘has done its best to be true to the promise of being friendly to Hindustân’. No fair-minded person, familiar

with the history of India since the Parsis came to the country, can doubt the correctness of Dr. Modi's assertion. The Parsis have repaid their debt to India by having taken a very prominent and active part in the material, social, *intellectual* and political advancement of Western India, in particular, and India, in general".

I italicise the word *intellectual* in the above quotation, and say, that the late Mr. Hodivala was one of those who recently played a good part in the intellectual advancement of this Presidency by his excellent writings which pointed to the association of the Hindus and Parsees, from very early times, in the matter of the advancement of the Indo-Iranian branch of the great Aryan stock. I had pleasure of reading, on some occasions, appreciative remarks from Sanskrit scholars like Prof. D. R. Bhandarkar and others about Mr. Hodivala's work, in their letters to me. At times, recently, when Hindu scholars made inquiries from me on some Indo-Iranian subjects, I referred them to Mr. Hodivala's books.

He had also delivered several lectures in Gujarati before the Rahnumae Sabha, a society of which the principal aim was to seek Progress for the community in religious and social matters. I append here a list of the books and booklets which Mr. Hodivala published as the result of his studies.

જુહીન સવાલ સંબંધી રીપોર્ટ ... 1904

કુરવરદેગાનનાં દીવસો-ધર્મના કુરમાન પ્રમાણે ચોખ્ખા

પાંચ, ધરાનના રેવાજ પ્રમાણે દશ, હિંદના રેવાજ પ્રમાણે

૧૬-૧૮

... 1905

Zarathushtra and His Contemporaries in the Rig-
veda with the Date of Zarathushtrian Calendar... 1913

Parsis of Ancient India	...	1920
ગુજરાતી શાહલી તથા લેખન પદ્ધતી	...	1922
દીની કઝીસો-ક્રિયાઓ અર વખતે કરવાની ફરજ	...	1922
ઇરાનશાહની તવારીખ	...	1928
Indo-Iranian Religion	...	1925
પુરાતન ઇરાની પંચાંગો	...	1930
Parsi Viceroy and Governors of Kathiawar Jamshed in the Avesta and the Vedas—An essay in the Sir J. J. Madressa Jubilee Volume...		1916
The sixteen Sanskrit shlokas given in Dastur Aspandiarji Kamdinji's Book—An essay in Dastur Hoshang Memorial Volume	...	1918
Mobed Chanda and Kabiseh—An essay in Dr. Jivanji Jamsedji Modi Memorial Volume	...	1930
Seth Khandanni Tavarikh (in press)	...	1931

INTRODUCTION

The author of this small scholarly work my late revered father Mr. Shapurji Kavasji Hodiwala breathed his last on the 13th June 1931 after a brief illness of about 17 days. Like a bolt from the blue his sudden demise came to us as we were quite sure the Great Reaper's choice will not fall upon his saintly soul so soon. It had been the long-standing desire of my late father to place before the public in general and scholars in particular, in a clear and simple way the study of Cuneiform Inscriptions thereby presenting a transcription of the various languages co-related thereto. His object in labouring day and night over this very important work was to be of some use not only to scholars but also to the student world of these languages. This work was entirely completed by the author during his life-time but before it could see the light of the day to the very great regret of all he expired leaving it as his second posthumous work—the first being "Seth Khandanni Tavarikh" now in press.

I have been encouraged to send this work on its way by the great success which has attended the publication of other works from my late father's pen and the commendation he has received from the public for the "faculty of expressing himself clearly" and in simple language, making the studies of practical use and help to a wider range of people than books of this class usually reach.

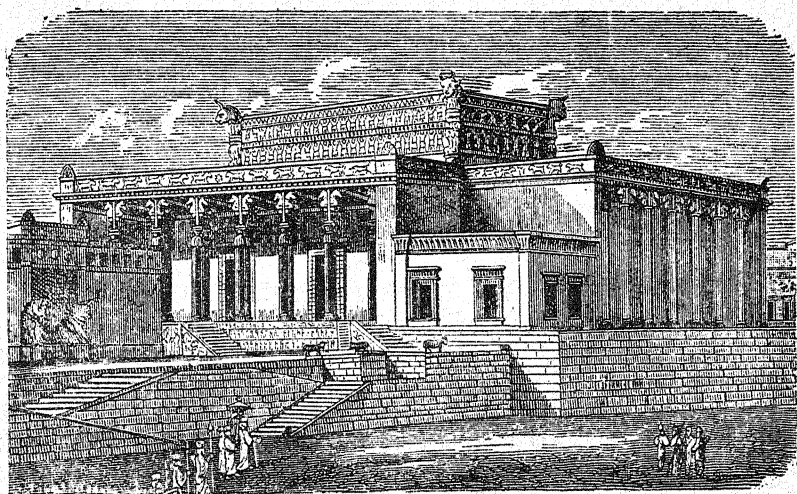
I may be lagging behind in my duty if I do not express my own personal thanks to Dr. Sir Jiwanjee Jamsedjee Mody who with simply one word from my mouth consented with great pleasure to contribute the Foreword as also the brief sketch of the author's life. The whole public is

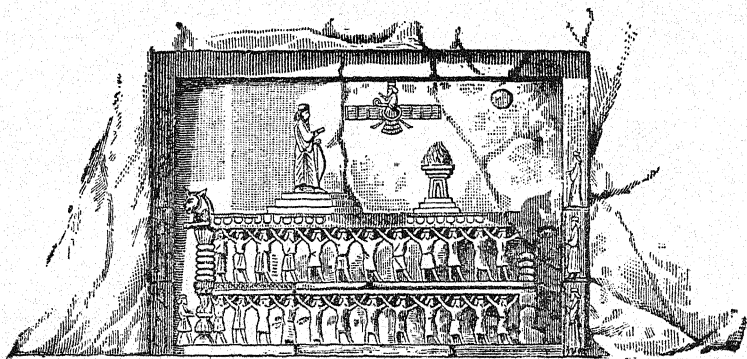
fully aware of the rare abilities and rara-avis qualities of Dr. Mody as a scholar of all scholars and how busy he keeps himself throughout the whole day. My special thanks are therefore due to him all the more for contributing his valuable and learned Foreword as also the brief sketch of the author within a very short time. The same may be said of Mr. Hosang T. Anklesaria, the proprietor of Fort Printing Press, who so generously volunteered to help me in bringing to the light of the day this most important posthumous work of my late father.

Should this unpretentious book prove to be the means of helping a large proportion of my fellow-beings then I shall with pride say "I have done my duty".

ARDESHIR SHAPURJI HODIWALLA,
B.A., LL.B.

Mohamadi Minar,
Opp. Cama Baug, Bombay,
8th October 1931.





CUNEIFORM INSCRIPTIONS TRANSCRIBED
INTO SANSKRIT AND AVESTA.

BEHISTAN INSCRIPTIONS

COLUMN I

1. *Adam Dārayava(h)ush khshāyathiya(h) vazraka(h)*¹

अहं

दारयवहः

क्षत्रियः

वज्रकः

فانما انا وحياتي . فاني انا وحياتي . فاني انا وحياتي .

I (am)

Darius

the King

mighty

1 Pers. "buzorga"; वज्रक lit. "adamantine", hence "great". Paul Horn always reads *h* at end of words, where we would expect a visarga in Sanskrit. Tolman omits it in his "Ancient Persian Lexicon". *Vasra* by change of letters becomes *Zaura* (old). Mr. Punegar (who has kindly examined the paper and to whom we shall hereafter refer to as P.) suggests. 𐎧𐎠𐎧𐎡𐎹, 𐎧𐎠𐎧𐎡𐎹, "mighty" (from 𐎧𐎠𐎧𐎡𐎹 to be vigorous). 𐎧𐎠𐎧𐎡𐎹 means "king" (Vd. 2, 8); we have used the adjectival form 𐎧𐎠𐎧𐎡𐎹 (kingly) as noun throughout to suit the Achæmenian and Sanskrit forms phonetically.

<i>Yathā</i>	<i>Ka(n)bujiya(h)</i>	<i>Bardiya</i>	<i>avāja(n)</i>
यथा	कंबुजियः	बर्दियं	अवाहन
𐎶𐎠𐎥𐎶𐎥𐎶𐎥	𐎧𐎡𐎢𐎶𐎥𐎶𐎥𐎶𐎥	𐎧𐎡𐎢𐎶𐎥𐎶𐎥𐎶𐎥	𐎧𐎡𐎢𐎶𐎥𐎶𐎥𐎶𐎥
When	Kambujiya	Bardiya	slew

<i>Kārahya¹</i>	<i>naiy</i>	<i>azdā²</i>	<i>abava(h),</i>	<i>tya(h)</i>
कारस्य	नहि	आज्ञा (ज्ञानं)	अभवत्,	त्यत् ³
𐎧𐎡𐎢𐎶𐎥𐎶𐎥𐎶𐎥	𐎧𐎡𐎢𐎶𐎥𐎶𐎥𐎶𐎥	𐎧𐎡𐎢𐎶𐎥𐎶𐎥𐎶𐎥	𐎧𐎡𐎢𐎶𐎥𐎶𐎥𐎶𐎥	𐎧𐎡𐎢𐎶𐎥𐎶𐎥𐎶𐎥
to the army	no	knowledge	(there) was,	that

<i>Bardiya</i>	<i>avajata(h).</i>	<i>Pasāva(h)</i>
वर्दियः	अवहतः	पश्चा वा
𐎧𐎡𐎢𐎶𐎥𐎶𐎥𐎶𐎥	𐎧𐎡𐎢𐎶𐎥𐎶𐎥𐎶𐎥	𐎧𐎡𐎢𐎶𐎥𐎶𐎥𐎶𐎥
Bardiya	was killed.	Then

<i>Ka(n)bujiya(h)</i>	<i>Mudrāyam</i>	<i>ashiyava(h)</i>
कंबुजियः	मुद्रायं	अच्यवत् ⁴
𐎧𐎡𐎢𐎶𐎥𐎶𐎥𐎶𐎥	𐎧𐎡𐎢𐎶𐎥𐎶𐎥𐎶𐎥	𐎧𐎡𐎢𐎶𐎥𐎶𐎥𐎶𐎥
Kambujiya	to Egypt	went.

<i>Yathā</i>	<i>Ka(n)bujiya(h)</i>	<i>Mudrāyam</i>	<i>ashiyava(h)</i>
When(यदा)	Kambujiya ⁵	to Egypt	went

1 Cf. Pers. 𐎧𐎡𐎢𐎶𐎥𐎶𐎥𐎶𐎥 "warrior", समरं-कार, युद्धं-कार. 2 This word seems to be a noun. Cf. 𐎧𐎡𐎢𐎶𐎥𐎶𐎥𐎶𐎥. Tolman in his Lexicon takes it to be middle Pers. *azd.* Sk. अद् "clearly, surely." Note that 𐎧𐎡𐎢𐎶𐎥𐎶𐎥𐎶𐎥 occurs in Ys. 50-1, as 2/3 imperative of 𐎧𐎡𐎢𐎶𐎥𐎶𐎥𐎶𐎥 (अह्) to speak. Punegar takes it to be 𐎧𐎡𐎢𐎶𐎥𐎶𐎥𐎶𐎥 (7/1 of 𐎧𐎡𐎢𐎶𐎥𐎶𐎥𐎶𐎥, root 𐎧𐎡𐎢𐎶𐎥𐎶𐎥𐎶𐎥, 𐎧 and 𐎥 interchanged). 3 Conjunction; see col. 4-4. 4 From 𐎧𐎡𐎢𐎶𐎥𐎶𐎥𐎶𐎥 "to go", or असवत् from 𐎧𐎡𐎢𐎶𐎥𐎶𐎥𐎶𐎥 "to go". According to Tolman and Paul Horn, *ashiyava(h)* is 3/1 imperfect of *Shiyu*. Av. *Shu*, Pers. شدن. Cf. the form 𐎧𐎡𐎢𐎶𐎥𐎶𐎥𐎶𐎥. P. suggests 𐎧𐎡𐎢𐎶𐎥𐎶𐎥𐎶𐎥. 5 As above.

<i>Pārsa(h)</i>	<i>utā</i>	<i>Māda(h)</i>	<i>utā</i>	<i>aniyā</i>
पार्सान्	उत	मादान्	उत	अन्यान्
𐎱𐎠𐎼𐎿	𐎠𐎥	𐎠𐎢𐎡𐎹	𐎠𐎥	𐎠𐎢𐎡𐎹

to the Persians and Medians and to other

<i>dahyāva(h)</i>	<i>Khshathram</i>	<i>haur</i>	<i>agrabāyatā</i> ¹
देशान्	क्षत्रं	असौ	अग्रभयत्
𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿	𐎠𐎢𐎡𐎹	𐎠𐎢𐎡𐎹	𐎠𐎢𐎡𐎹

provinces. Kingdom he seized.

<i>Garmapadahyā</i>	<i>māhyā</i>	<i>IX</i>	<i>rauchabish</i>
गर्मपदस्य	मासस्य	९	रुचिभिः (रुचिभिः)
𐎠𐎢𐎡𐎹	𐎠𐎢𐎡𐎹	𐎠𐎢𐎡𐎹	𐎠𐎢𐎡𐎹

In Garmapada month with 9 days

<i>thakatā</i>	<i>āha(h)</i>	<i>khshathram</i>	<i>agrabāyatā</i> .
सक्ता (भिः)	आस	क्षत्रं	अग्रभयत्
𐎠𐎢𐎡𐎹	𐎠𐎢𐎡𐎹	𐎠𐎢𐎡𐎹	𐎠𐎢𐎡𐎹

completing (it) was (that) the kingdom he seized.

<i>Pasāva(h)</i>	<i>Ka(n)bujiya(h)</i>	<i>(h)uvā-marshīyush</i>
पश्वा वा	कंबुजियः	खमृत्युना
𐎱𐎠𐎼𐎿	𐎠𐎢𐎡𐎹	𐎠𐎢𐎡𐎹

Afterwards Cambyses by his own⁴ death

amriyatā
अम्रियत⁵
𐎠𐎢𐎡𐎹
died.

1 In the Lexicon, Tolman reads agarbāyatā. 2 See Kanga's Dict. p. 166. Cf. Rv. 1-81-7 संग्रभाय. The root गृह्, ग्रम् (Vedic) is as if of 10th class. See Yt. 5-65. 3 𐎠𐎢𐎡𐎹 (7/1 stem) (P.). 4 By a self-imposed death. 5 Pass. imperf. 8/1; अमृत Aor. 8/1. Av. form is pass. imperf. 8/1.

12. <i>Thātiya etc.</i> ,	<i>Aita(h)</i>	<i>khshathram</i>	<i>tya</i>
	एतत्	क्षत्रं	त्यत्
	𐎠𐎡𐎢𐎣𐎤𐎥	𐎧𐎫𐎲𐎠𐎥𐎡𐎢𐎣𐎤𐎥	𐎧𐎫𐎲𐎠𐎥𐎡𐎢𐎣𐎤𐎥
	That	kingdom	which
<i>Gaumātā(h)</i>	<i>hya(h)</i>	<i>Magush</i>	<i>adinā</i>
गौमातः	यः	सगुः	अहिनोत
𐎧𐎫𐎲𐎠𐎥𐎡𐎢𐎣𐎤𐎥	𐎧𐎫𐎲𐎠𐎥𐎡𐎢𐎣𐎤𐎥	𐎧𐎫𐎲𐎠𐎥𐎡𐎢𐎣𐎤𐎥	𐎧𐎫𐎲𐎠𐎥𐎡𐎢𐎣𐎤𐎥
Gaumata	who (was)	Magian,	took
<i>Ka(n)bujiyam</i> ,	<i>aita(h)</i>	<i>Khshathram</i>	<i>hachā</i>
कंबुजियं	एतत्	क्षत्रं	सचा
𐎧𐎫𐎲𐎠𐎥𐎡𐎢𐎣𐎤𐎥	𐎧𐎫𐎲𐎠𐎥𐎡𐎢𐎣𐎤𐎥	𐎧𐎫𐎲𐎠𐎥𐎡𐎢𐎣𐎤𐎥	𐎧𐎫𐎲𐎠𐎥𐎡𐎢𐎣𐎤𐎥
from Kambujiya,	that	kingdom	from
<i>paruvīyāta(h)</i>	<i>amākham</i>	<i>taumāyā</i>	<i>āha(h)</i>
पूरुवितः	अस्माकं	तोकमस्य or तोकम्यं	आस
𐎧𐎫𐎲𐎠𐎥𐎡𐎢𐎣𐎤𐎥	𐎧𐎫𐎲𐎠𐎥𐎡𐎢𐎣𐎤𐎥	𐎧𐎫𐎲𐎠𐎥𐎡𐎢𐎣𐎤𐎥	𐎧𐎫𐎲𐎠𐎥𐎡𐎢𐎣𐎤𐎥
		or 𐎧𐎫𐎲𐎠𐎥𐎡𐎢𐎣𐎤𐎥	
olden times	of our	family	was

Pasāva(h) Gaumāta(h) hya(h) Magush adinā Ka(n)bujiyam utā Pārsam utā Mādam utā aniyā dahyāva(h) (as above and in para 10). Afterwards Gaumāta who was M. took from K. Pars and Māda and other provinces.

<i>hauv</i>	<i>āyastā</i>	<i>(h)uvāīpashiyam</i>
असौ	आयसत्	स्वपतित्वं
𐎧𐎫𐎲𐎠𐎥𐎡𐎢𐎣𐎤𐎥	𐎧𐎫𐎲𐎠𐎥𐎡𐎢𐎣𐎤𐎥	𐎧𐎫𐎲𐎠𐎥𐎡𐎢𐎣𐎤𐎥
He	seized (endeavoured and got)	self-government

1 Better 𐎧𐎫𐎲𐎠𐎥𐎡𐎢𐎣𐎤𐎥. 2 See para 10. 3 Aor. 3/1 of आ-यस् endeavour. Imperfect 3/1 Atm. Cf. 𐎧𐎫𐎲𐎠𐎥𐎡𐎢𐎣𐎤𐎥 (Kanga Grammar, p. 182). 4 One's-own-ness.

14. *Thātiy etc. Khshathram**tya(h)**hachā*

क्षत्रं

त्यं

सचा

• 6410 10000 • 6410 or • 6410 • 6410

Sovereignty

which

from

*amākhām**taumāyā(h)**parābartam**āha(h)*

अस्माकं

तोक्मात्

परामृतं

आस

• 6410 10000

¹ • 6410 10000

• 6410 10000

• 6410

our

ancestor

taken

was.

*ava(h)**adam**patipadam**akunavam*

एतत्

अहं

प्रतिपदं

अकरवम्

• 6410 10000

• 6410

• 6410 10000

• 6410 10000

This

I

in its place

made (I restored)

*adamshim**gāthavā**avāstāyam;**yathā*

अहं तं

गातुषु

अवस्थापयम्

यथा

• 6410 • 6410

² • 6410 10000³ • 6410 10000

• 6410 10000

I it (?)

in places

established.

As

*paruvamchiy**avathā**adam**akunavam.*

पूर्व चित्

एवं अथ

अहं

अकरवम्

• 6410 10000

• 6410 10000

• 6410

• 6410 10000

(it was) formerly,

so

I

did.

*Āyadanā**tyā**Gaumāta(h)**hya(h)**Magush*

यजनान्

त्यान्

गौमातः

यः

मगुः

• 6410 10000 • 6410 • 6410 10000 • 6410 • 6410 10000

Places of worship which Gaumāta who (was) Magian

1 See para 10.

2 7/1 cf. Y. 65-9.

3 Imperf.

1/1 Causal of *ava-stā*. In the Lexicon (p 129) Tolman thus translates:—"I restored it (*i.e.* the kingdom) to its place."

4 Adv. See Kanga's Dic.; 6410 10000 (P.). 5 In Sk. यजन is neuter; here we take it as mas. Punegar suggests 6410 10000.

Adamshim

अहं तं

١. ٤٤. ٥٥

him I

avājanam.

अवाहनम्

. ٤٤. ٥٥. ٥٦. ٥٧

slew.

18. *Thātiy etc.,**Pasāva(h)**adam*

पश्चा वा

अहं

. ٤٤. ٥٥. ٥٦. ٥٧. ٥٨. ٥٩. ٦०

Afterwards

. ٤٤. ٥٥

I

Bābirum

बाबिरं

. ٤٤. ٥٥. ٥٦. ٥٧

to Babylon

ashiyavam

अशियवम्

. ٤४. ٥५. ٥६. ٥७. ٥८. ٥९. ६०

went

abiy

अभि

. ٤४. ٥५. ٥६. ٥७. ٥८. ٥९. ६०

against

avam

एनं

. ٤४. ٥५. ٥६. ٥७. ٥८. ٥९. ६०

that

Nadi(n)tabairam,

नदिन्तबैरं,

. ٤४. ٥५. ٥६. ٥७. ٥८. ٥९. ६०

Nidintu-Bel,

hya(h)

यः

. ٤४. ٥५. ٥६. ٥७. ٥८. ٥९. ६०

who

Nabuk(u)drachara(h)

नबुकुद्रचरः

. ٤४. ٥५. ٥६. ٥७. ٥८. ٥९. ६०

Nebuchadnezzar

*agaubatā.*अगोपयत्,²

. ٤४. ٥५. ٥६. ٥७. ٥८. ٥९. ६०

called (himself).

Kāra(h)

कारः

. ٤४. ٥५. ٥६. ٥७. ٥८. ٥९. ६०

The army⁴*hya(h)*

यः

. ٤४. ٥५. ٥६. ٥७. ٥८. ٥९. ६०

which (was)

Nadi(n)tabairahyā

नदिन्तबैरस्य

. ٤४. ٥५. ٥६. ٥७. ٥८. ٥९. ६०

of Nidintu-Bel

Tigrām

तिग्रां

. ٤४. ٥५. ٥६. ٥७. ٥८. ٥९. ६०

the Tigris

adāraya(h)

अधारयत्

. ٤४. ٥५. ٥६. ٥७. ٥८. ٥९. ६०

held,

1 Or better ٤٤. ٥٥ on the analogy of ٤٤. ٥٥. ٥٦. ٥٧ Kanga's Gr. p. 141. 2 Imperf. 3/1 of ٤٤. ٥٥ to speak 10 cl. It may also be of 1st cl. 3 Causal of ٤٤. ٥٥. Punegar suggests ٤٤. ٥٥. ٥٦. 4 Here Tolman also translates *Kāra* as "army". 5 Imperf. 3/1 of ٤٤. ٥٥. See Kanga's Dic. p. 247.

<i>avadā</i> अवत	<i>a(h)ishtatā</i> अतिष्ठत	<i>utā</i> उत
There	he stood (i.e. halted),	and
<i>abish</i> अमितं	<i>nāviyā</i> ² नाविकः	<i>āha(h).</i> आस
nearby him	a squadron of navigators	was.
<i>Pasāva(h)</i> पश्वा वा	<i>adam Kāram</i> अहं वारं	<i>mashkā(h)uvā</i> ⁴ मशकेषु
Then	I the army	on floats of skins
<i>avākanam.</i> अवाकवम्	<i>Aniyam</i> अन्यं	<i>(u)shabārim,</i> उष्टभरं
placed.	One (part)	on camels

1 Imperf. 3/1 of *avā*. See Kanga's Dic. p. 536 L 30.

2 Regarded as nom. f. from *nāv*, "ship." Foy regards it as loc. sing. The word means "floatilla." 3 P. Navigator = *nāviyā*, Yt. 5-61, Kanga's Eng. Av. Dict. 4 The reading "ma...kā(h)uvā" adopted by Paul Horn and *makāuvā* by Tolman was uncertain. Paul Horn rendered the passage thus:—"I dug down (i.e. I divided) my army in two parts (?)". He was doubtful. In the Lexicon Tolman says that the reading *mashkāuvā* *avākanam* is confirmed. It is in Persian a loan word (New Persian *mask*) and has reference to the manner of crossing the river, which has been in vogue from early times to the present day, i.e. on inflated skins or a raft or bridge supported by such skins (Tolman's Lexicon, p. 118). 5 *shabārim* (F).

COLUMN II.

1. <i>Thātiy etc.</i> ,	<i>Pasāva(h)</i>	<i>Nadi(n)tabaira(h)</i>	
	पश्वा वा	नदिन्तवैरः	
	Then	Nidintu-Bel	
<i>hadā</i>	<i>kamnaibish</i>	<i>asbāribish</i>	<i>abiy</i>
सह	कतिभिः	अश्वपालैः (अश्ववहैः)	अभि
with	a few	horsemen	to
<i>Bābirum</i>	<i>ashiyava(h).</i>	<i>Pasāva(h)</i>	<i>adam</i>
बाबिरुं	अश्वयवत्	पश्वा वा	अहं
Babylon	went.	Afterwards	I
<i>Bābirum</i>	<i>ashiyavam.</i>	<i>Vashnā</i>	
बाबिरुं	अश्वयवम्,	वासना	
to Babylon	went.	By the grace	
<i>A(h)uramazdāha(h)</i>	<i>utā</i>	<i>Bābirum</i>	
अहुर्मज्दस्य	उत	बाबिरुं	
of Ahuramazda	even	Babylon	
<i>agrabāyam,</i>	<i>utā</i>	<i>avam</i>	
अग्रभयम्	उत	एनं	
I seized	and	that	

1 See I-13. 2 No such compound exists in extant Avesta. P. suggests . . . 3 Or . . . 4 Cf. I-18. 5 See . . . Kanga's Dic. p. 167.

4. *Thātiya etc.*

Adakaity

adam

ashnaiy

अथ चैव

अहं

अरनाय-अजनाय¹

Then I on the march

Then

I

on the march

āham

abiy

(H)urjam.

Pasāva(h)

आसम्

अभि

हुव्जम् ।

पश्चा वा

was (i.e. marched) to Huvja. Then

was (i.e. marched)

to

Huvja.

Then

hachāma(h)

atarasa(n)

(H)urjiyā.

सचा मत

अत्रसन्

हुव्जियाः

from (of) me

were afraid

the people of Huvja.

from (of) me

were afraid

the people of Huvja.

avam Martiyam

agrabāya(n)

hyashām

एनं

मर्त्यं

अग्रभयन्

त्यः तेषां

That Martiya they seized. (He) who their

That

Martiya

they seized.

(He) who their

1 अजन् = going. Bartholomae regards *ashnaiy* as 7/1 meaning "march" (See Tolman's Lexicon p. 72) 2 Gatha 29-2. 3 On the analogy of अजन् (अजन्) = driving. Punegar suggests अजन् from $\sqrt{\text{अजन्}}$ "to pervade". 4 See II-2. 5 On the analogy of अजन् 6th cl. Imperf. 3/3. We have अजन् as imperfect 3/3 subj. Punegar suggests अजन् (1st Class). 6 अजन् (P.) 7 Just as 3/3 Imperf. of अजन् is not अजन् but अजन् (Kanga's Gr. p. 182), so we cannot have अजन् , but अजन् . 8 6/3 of 3rd. pers. pron. is not available; but on the analogy of अजन् (एतेषाम्) we get अजन् (तेषाम्).

<i>hya(h)</i>	<i>vithāpatiy</i>	<i>āha(h),</i>	<i>hachāma(h)</i>
यः	विशां पतिः	आस	सचा मत्
𑀧𑀸𑀓𑀾𑀢	¹ 𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢	𑀧𑀸𑀓𑀾𑀢	𑀧𑀸𑀓𑀾𑀢 𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢
which master of the province		was,	with me

<i>hamithriya(h)</i>	<i>abava(h)</i>	<i>abiy</i>	<i>avam</i>
अमैत्रियः	अभवत्	अभि	एनं
¹ 𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢	³ 𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢	𑀧𑀸𑀓𑀾𑀢	𑀧𑀸𑀓𑀾𑀢
inimical	became (and)	to	that

<i>Fravartim</i>	<i>ashiyava(h).</i>	<i>Haw</i>	<i>khshāyathiyu(h)</i>
फ्रवर्तिम्	अच्यवत्	असौ	क्षत्रियः
𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢	𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢	𑀧𑀸𑀓𑀾𑀢	𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢
Fravarti	went over.	He	king

<i>abava(h)</i>	<i>Mādaiy</i>
अभवत्	मादे
𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢	𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢
became	in Media.

6. <i>Thātiy etc.,</i>	<i>Kāra(h)</i>	<i>Pārsa(h)</i>	<i>utā</i>	<i>Māda(h)</i>
	कारः	पार्सः	उत्त	मादः
	𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢	𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢	𑀧𑀸𑀓𑀾𑀢	𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢
	The army,	Persian	and	Median

1 See Kanga's Dic. p. 501. Tolman takes this to mean "which was in clans". Paul Horn takes it to mean "(the army) that was at home" that is the army formed by the natives of the province; this being a principle of King Darius (See Dastur Peshotan Volume, p. 248). 2 𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢𑀧𑀸𑀓𑀾𑀢 (P.)

8 See I-16.

<i>avadā</i>	<i>hamaranam</i>	<i>akunaush</i>	<i>hadā</i>
अवतः	समरं	अकरोत्	सह
𐎠𐎡𐎴𐎠𐎡𐎴	¹ 𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴	² 𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴	𐎠𐎡𐎴𐎠𐎡𐎴
there	a battle	he made	with

<i>Mādaibish.</i>	<i>Hya(h)</i>	<i>Mādaishuvā</i>	<i>mathishta(h)</i>
मादैः	यः	मादिषु	महिष्ठः
³ 𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴	𐎠𐎡𐎴	𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴	𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴
the Medians.	Whoso among the Medians		great

<i>āha(h),</i>	<i>hauv</i>	<i>adakaiy</i>	<i>naiy</i>
आस	असौ	अधं चैव ⁵	नैव
𐎠𐎡𐎴	𐎠𐎡𐎴	𐎠𐎡𐎴 𐎠𐎡𐎴	𐎠𐎡𐎴
was,	he	even then	did not

<i>adāraya(h)</i>	<i>A(h)uramazdāmaiṛ</i>	<i>upastām</i>	<i>abara(h).</i>
अधारयत्			
⁶ 𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴			
hold (his ground).	Aburamazda	me	assistance gave

vashnū A(h)uramazdāha(h) kāra(h) hya(h) Vidarnahyā
By grace of Ahuramazda, the army which was Vidarna's⁷

<i>avam</i>	<i>kāram</i>	<i>tyam</i>	<i>hamitriyam</i>
तं	कारं	त्यं	असैत्रियं
𐎠𐎡𐎴	𐎠𐎡𐎴	𐎠𐎡𐎴	⁸ 𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴
that	army	which (was)	inimical

1 𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴 (P.) 2 Vd. 2-6, Kanga's Dic. p. 126. 3 Cf. 𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴 Kanga's Gr. p. 68. 𐎠𐎡𐎴𐎠𐎡𐎴 (P.) 4 See Kanga's Gr. p. 69. 5 See § 4. 6 Ys. 31-7 Kanga's Dic. p. 247. Tolman translates thus:—"He did not then hold (the army) faithful." This does not seem correct. 7 See I-19. 8 𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴 (P.).

<i>aja(n)</i>	<i>vasiy</i>
अहन्	उशी(मिः)
१. ५-५-५-५	१. ५-५-५
killed	utterly.

*Anāmakahya māhyā XXVII rauchabish thakatā ūha(h),
avathāshām² hamaranam krtam³.*

In Anāmaka month with 27 days completing (these course)
it was, that thus (with them) battle was made⁴.

<i>Pasāva(h)</i>	<i>hauv</i>	<i>kāra(h)</i>	<i>hya(h)</i> [*]	<i>manā</i>
पश्वा वा	असौ	कारः	यः	मम
५-५-५-५-५-५-५-५	५-५-५	५-५-५	५-५-५	५-५-५
Afterwards,	that	army	which	was mine.

<i>Ka(n)pada(h)</i>	<i>nāmā</i>	<i>dahyāush</i>	<i>Mādaiy</i>
कंपदः	नाम्ना	दस्युः	मादे
५-५-५-५-५-५-५-५	५-५-५	५-५-५-५-५-५-५-५	५-५-५-५-५-५-५-५
—(there was) Kampada	named	region	in Media

<i>avadā</i>	<i>mām</i>	<i>chitā</i>	<i>amānaya(h)</i> ;	<i>yātā</i>
अवतः	मी	चित्	अमानयत् ⁵	यथ (यदा)
५-५-५-५-५-५-५-५	५-५-५	५-५-५	५-५-५-५-५-५-५-५	५-५-५-५-५-५-५-५
there	me	too	awaited ;	when (till)

<i>adam</i>	<i>arasam</i>	<i>Mādam.</i>
अहं	आरषम्	मादं
५-५-५	५-५-५-५-५-५-५-५	५-५-५-५-५-५-५-५
I	went	to Media.

1 See I-10. 2 See II-6. 3 See I-18. 4 कृतं ५५५५५. 5 ३/१
caus. of मन् "to honour," here "honour by staying to honour me
by their assistance." 6 See Kanga's Dic. p. 393 and cf. the
forms ५५५५५-५ Potent. ३/१ Atm. of ५-५ and ५५५५५-५ ३/३
Imperf. 7 See I-18.

<i>manā</i>	<i>naiy</i>	<i>garbataiy</i>	<i>avam</i>	<i>jadīy.</i>
मम	नहि	गोपयति	एनं	जहि
.मम.नहि.गोपयति.एनं.जहि				
(and) mine (does) not call (itself), the same smite."				

<i>Pasāva(h)</i>	<i>Dādarshish</i>	<i>ashiyava(h).</i>
पश्चा वा	दादर्षिः	अशियवत्.
.पश्चा.वा.दादर्षिः.अशियवत्.		
Afterwards	Dādarshī	went.

<i>Yathā</i>	<i>Arminam</i>	<i>parārasa(h)</i>	<i>pasāva (h)</i>
यदा	अर्मिनम्	प्राप्तिः	पश्चा वा
.यदा.अर्मिनम्.प्राप्तिः.पश्चा.वा.			
When	Armenia	he reached	then

<i>hamithriyā</i>	<i>ha(n) gmatā</i>
अमैत्रेयाः	समगमन्त or संगताः
.अमैत्रेयाः.समगमन्त or संगताः.	
the enemies	met together (and)

<i>paraitā</i>	<i>patish</i>	<i>Dādarshim</i>	<i>hamaranam</i>
प्रेताः	प्रति	दादर्षि	समरं
.प्रेताः.प्रति.दादर्षि.समरं.			
went	against	Dādarshī	battle

1 See II-6 .मम.नहि (P.) 2 Ys. 9-80; see Kanga's Dic. p. 187. 3 See II-6. 4 See Vd. 2-9, Kanga's Dic. p. 164, past participle, Gr. p. 268, समगमन्त 3/3 imperf. Punejar suggests .समगमन्त. 5 See II-7. Cf. .पश्चा.वा. Kanga's Dic. p. 87.

A(h)uramazdāmai(y) upastām abara(h) vashnā
 Ahuramazda me assistance gave. By grace
A(h)uramazdāha(h) kārā(h) hya(h) manā avam kūrām
 of Ahuramazda, the army which(was)mine, that army
tyam hamithriyam aja(n) vasiy. Thuravāharahya
 which (was) inimical killed utterly. In Thuravāhara
māhyā VIII rauchabish thakatā āha(h), avathāshām
 month 8 days completing (it) was that thus with them
hamaranam krtam³.
 battle was made.

8. Thāṭiya etc. Patiy dvitīyam hamithriyā
प्रति द्वितीयं अमैत्रेयाः
^४. १०८५३२ ^५. ६९१३२ ॥ १०८५३२३२॥
Again a second time the enemies

1 See I-19. 2 In Sk. we have the word वसनं. In Av. the word 𐬨𐬀𐬎𐬌𐬎𐬭𐬀 is used to mean "garment" in Vd. 4-49 etc., from root 𐬨𐬀𐬎𐬌𐬎𐬭𐬀 (वस्) to wear; but the same root also means "to dwell." Hence 𐬨𐬀𐬎𐬌𐬎𐬭𐬀 may mean "dwelling", same as Sk. वसन "dwelling". 3 See I-18, II-6. 4 Patiy, "again". 5 Cf. Vd. 1-4 etc. See Kanga's Dic. p. 374. It is an adverb. See I-4. 𐬨𐬀𐬎𐬌𐬎𐬭𐬀 (P.)

1 I-17. 2 Read *agarbita* or *āgarbita*. 3 I-16. Here it is passive. 4 I-17. 5 In the Lexicon, Tolman adopts the reading *harbanam*, New Persian *zaban*, "tongue". 6 The word is read (*u*)*chasham*, the word *u* being a word divider (Tolman's Lexicon p. 75). 7 See I-17. 8 Sing. for dual. See Kanga's Gr. p. 104. 9 I-17. 10 I-9.

<i>kāra(h)</i>	<i>avaina(h).</i>	<i>Pasāva(h)</i>	<i>adam</i>
कारः	अवेनत्.	पश्चा वा	अहं
𐭕𐭕𐭕𐭕	¹ 𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕	𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕	𐭕𐭕𐭕𐭕
army	saw.	Afterwards	I
<i>Hagmatānaiy</i>		<i>uzmayāpatiy</i>	
हग्मताने		उ (च) क्षमायाम्	प्रति
𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕	𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕	(𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕)	² 𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕
in Ecbatāna(Hamadān)		on the pole (cross)	
<i>akunavam,</i>	<i>utā</i>	<i>martiyā</i>	<i>tyaishaiy</i>
अकरवम्,	उत	मर्त्याः	त्ये तस्य
𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕	𐭕𐭕𐭕𐭕	𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕	𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕
put (him),	and	the men	who his
<i>fratamā</i>	<i>anushiyā</i>	<i>āha(n)tā,</i>	<i>avaiy</i>
प्रथमाः	अनुशयिनः	आसन्	तान्
𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕	³ 𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕	⁴ 𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕	𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕
foremost	followers	were,	them
<i>Hagmatānaiy</i>	<i>a (n)tar</i>	<i>didām</i>	<i>frāha(n)jam</i>
हग्मताने	अन्तर	देहीम्	प्रासजम्
𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕	𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕	𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕	𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕
in Ecbatāna	in the fortress	I hanged	

1 3/1 Imperf. of. rt. 𐭕𐭕𐭕. 2 Paul Horn notes that this word is derived from *ud* and *zam* "earth", lit. a thing protruding from the earth, a post, pole. Tolman renders it as "cross". From 𐭕𐭕𐭕𐭕 or 𐭕𐭕 we have coined the word 𐭕𐭕𐭕𐭕 which with the final 𐭕 has the loc. sing. form 𐭕𐭕𐭕𐭕 (See Kanga's Dic. p 210). The extended form being 𐭕𐭕𐭕𐭕𐭕 P. suggests 𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕. 3 See I-13 𐭕𐭕𐭕𐭕𐭕𐭕 (P.) 4 Atm. forms of 𐭕𐭕 do not exist. On the analogy of 𐭕𐭕𐭕𐭕 Impera. Par. 3/3, we have coined 𐭕𐭕𐭕𐭕𐭕. Compare नयन्तु and अनयन्त (imper. and imperf. 3/3) Pars. Perf. 3/3 is 𐭕𐭕𐭕𐭕𐭕 P. suggests 𐭕𐭕𐭕. 5 𐭕𐭕𐭕𐭕 means to be attached; cf. 𐭕𐭕𐭕𐭕 = attached (in love). Sk. root is संज्.

14. *Thātiy etc., I martiya(h) Chithra(n)-takhma(h)*

१ मर्त्यः चित्र-तोकमः

۱ . مړتيا . چترتوخما

1 man Chitratokhma

nāma(n) Asagartiya(h), hawmaiy hamithriya(h)

नाम्ना असगर्त्यः असौ मयि अमैत्रेयः

نامنا . اسگرتيا . اوسو مای . اماتريه

by name(who was) a Sagartian, mine he enemy

abava(h), kārāhyā avathā athaha(h)²

अभवत् कारस्य एवं अथ अशासत्

ابوات كاراس . امان . امان . امان

became, (and) to the army thus said:—

Adam Khshāyathiya(h) amiy Asagartaiy

अहं क्षत्रियः अस्मि असगर्तिये

اه . اخشايثيا . امي . اسگرتايه

"I king am in Sagistan

(H)uvakhshathrahyā taumāyā. Pasāva(h)

हुवक्षत्रस्य तोकमः पश्वा वा

هواخشتراس . توکما . پشوا

Huvakshatra's descendant." Afterwards

adam kārām Pārsam utā Mādam

अहं कारं पार्स उत् मादं

اه . کار . پارس . اوت . ماد

I the army (which was) Persian and Median

frāīshayām.

Takhmašpāda(h)

nāma(n)

फ्रेयम्

तख्मस्पादः

नाम्ना

فرایشایام . تخماسپادا . نامنا

sent.

Takhmašpāda

named

Māda(h) *manā* *ba(n)daka(h)* *avamshām*
मादः मम बद्धकः एनं (तम)

Median (was) my subject; this their

mathishtam *akunavam.* *Avathāshām*

म.हृष्टं अकरवम् एवं अथ तेषाम्

chief I made. Thus to them

athaham: *Paraitā* *kāram* *tyam* *hamithriyam*

अशासम् प्रेत कारं त्वं अमैत्रेयं

I said:— “Go (and) the army which(is) inimical

hya(h) *manā* *naiy* *gaubātaiy* *avam* *jatā.*

यः मम नहि गोपयति तं हत

(and) which mine does not call itself, this smite.

Pasāva(h) *Takhmaspāda(h)* *hadā*

पश्चा वा तख्मस्पादः सह

Afterwards Takhmaspādha with

kārā *ashiyava(h)* *hamaranam* *akunauash*

कारेण अश्वयवत् समरं अकरोत्

the army went, and battle made

1 See II-6. 2 See II-6. 3 See Kanga's Dic. p. 580.

4 (P.) 5 Better (P). 6 In Av. is of 5th cl., in Sk. is of 8th cl. For the form see Kanga's Dic. p. 126. See II-6.

1. Thātya etc.,	Pasāva(h)	adam	kāram
पश्चा वा	अहं	कारं	
• ६६ ॥ ५५ ॥ ५५ ॥ ५५ ॥	• ६६ ॥	• ६६ ॥	• ६६ ॥
Afterwards	I	the army (which	
Pārsam	frāishayam	abiy	Vishtāspam
पार्स	फ्रैशयम्	अभि	विश्तास्पं
• ६६ ॥ ५५ ॥	• ६६ ॥ ५५ ॥ ५५ ॥ ५५ ॥	• ६६ ॥	• ६६ ॥ ५५ ॥ ५५ ॥ ५५ ॥
was) Persian	sent	to	Vishtāspa
hachā	Raghāyā.	Yathā	hauv
सचा	रघायाः	यथ (यदा)	असौ
कारः			
• ६६ ॥ ५५ ॥	• ६६ ॥ ५५ ॥ ५५ ॥ ५५ ॥	• ६६ ॥	• ६६ ॥
from	Raghā.	When	that
army			
parārasa(h)	abiy	Vishtāspam	pasāva(h)
प्राषित्	अभि	विश्तास्पं	पश्चा वा
• ६६ ॥ ५५ ॥	• ६६ ॥ ५५ ॥ ५५ ॥ ५५ ॥	• ६६ ॥	• ६६ ॥ ५५ ॥ ५५ ॥ ५५ ॥
reached	to	Vishtāspa	then
Vishtāshpa(h)	āyasatū	avam	kāram
विश्तास्पः	आ-सत्	तं	कारं
• ६६ ॥ ५५ ॥ ५५ ॥ ५५ ॥	• ६६ ॥ ५५ ॥ ५५ ॥ ५५ ॥	• ६६ ॥	• ६६ ॥
Vishtāspa	went to (or met)	that	army
ashiyava(h).	Patigrabanā	nāma(n)	
अच्यवत्	प्रतिग्रबना	नाम्ना	
• ६६ ॥ ५५ ॥ ५५ ॥ ५५ ॥	• ६६ ॥ ५५ ॥ ५५ ॥ ५५ ॥	• ६६ ॥	• ६६ ॥
(and) marched on.	Patigrabanā	named	

1 II-6. 2 II-6. 3 3/1 Imperf. of (دور در دور) (دور در دور)

See Kanga's Dic. p. 424.

<i>avam</i>	<i>kāram</i>	<i>jadyi</i>	<i>hya(h)</i>	<i>manā</i>	<i>naiy</i>
तं	कारं	जहि	यः	मम	नैव
𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌
that	army	smite,	which	mine	does not
<i>gaubataiy.</i>		<i>Pasāva(h)</i>		<i>Dādarshish</i>	
गोपयति		पश्चा वा		दादर्शिः	
𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌
call (itself)."		Afterwards		Dādarshi	
<i>hadā</i>	<i>kārā</i>	<i>ashiyava(h)</i>		<i>hamaranam</i>	
सह	कारेण	अच्यवत्		समरं	
𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌
with the army		went,		(and) battle	
<i>akunaush</i>	<i>hadā</i>	<i>Margayaibish</i>			
अकरोत् (अकृणोत्) ²	सह	मर्गभिः ³			
𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌
made	with	Margians. ⁴			

Ahuramazda gave me assistance. By grace of Ahuramazda, the army which was mine smote the army, which (was) inimical, utterly. Of Atryāditya month 23rd day it was, that thus with them battle was made.

4. *Thātiya etc.*⁵

Afterwards the province mine became. This is that which was done by me in Bactria.

5. <i>Thātiya etc., I</i>	<i>martiya(h)</i>	<i>Vahyazdāta(h)</i>
𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌
(There was) 1	man	Vahyazdāta

1 𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌 (P.). 2 See II-14. 3 Supposing the word to be मर्ग and not मर्ग cf. 𐬵𐬀𐬎𐬌: 4 Then follows the usual passage. 5 As in para 2 above.

utā Mādam frāishayam hya(h) upā mām
 उत मादं फ़ैश्यं यः उप मां
 and Median sent that (which) with me

āha(h). Artavardiya(h) nāma(n) Pārasa(h) manā
 आस अर्तवर्दिय नाम्ना पार्सः मम
 was. Artavardiya named Persian (who was) my

ba(n)daka(h), avamshām mathishtam akunavam,
 बद्धकः तं मदिष्ठं अकरवम्
 subject, him chief I made

hya(h) . aniya(h) kārā(h) Pārasa(h)
 यः अन्यः कारः पार्सः
 That (which) (was) other army, Persian

pasā manā ashiyava(h) Mādam * * * *¹
 पश्च मम अशियवत् मादम्
 after me went to Media.

Yathā Pārasam parārasa(h), Rakā²
 यदा पार्सं प्रार्षित् रका
 When to Pārsa he went, Rakā

1 In the Lexicon Tölman reads *Pasiva(h) Artavardiya(h)* *hadī kārā ashiyava(h) Pārsam* in lieu of the gap. 2 Rakā (Tolman).

<i>hadā</i>	<i>kamnaibish</i>	<i>asabāribish</i>	<i>amutha(h)</i>
सह	कतिभिः	अश्वपालै or अश्ववहैः	अमुतः
𐎧𐎡𐎴𐎠𐎢𐎡𐎴	𐎧𐎡𐎴𐎠𐎢𐎡𐎴	𐎧𐎡𐎴𐎠𐎢𐎡𐎴 ¹	𐎧𐎡𐎴𐎠𐎢𐎡𐎴 ²
with	a few	horsemen:	from there
<i>ashiyava(h)</i>	<i>Paishiyā(h)uvādām,</i>	<i>hachā</i>	
अच पदत्	पैश्याहुवादाम्	सचा	
𐎧𐎡𐎴𐎠𐎢𐎡𐎴	𐎧𐎡𐎴𐎠𐎢𐎡𐎴	𐎧𐎡𐎴𐎠𐎢𐎡𐎴	
went (fled)	to Paishiyā-huvadā.	From	
<i>avadasha(h)</i>	<i>kāram</i>	<i>āyasatā</i>	<i>hyāparam</i>
अवतः	सः	कारं	आयसत् यत् परं
𐎧𐎡𐎴𐎠𐎢𐎡𐎴	𐎧𐎡𐎴𐎠𐎢𐎡𐎴 ³	𐎧𐎡𐎴𐎠𐎢𐎡𐎴	𐎧𐎡𐎴𐎠𐎢𐎡𐎴
there	he an army	seized.	After this
<i>āish</i>	<i>patish</i>	<i>Artavardiyam</i>	<i>hamaranam</i>
ऐत्	प्रति	अर्तवर्दियं	समरं
𐎧𐎡𐎴𐎠𐎢𐎡𐎴	𐎧𐎡𐎴𐎠𐎢𐎡𐎴	𐎧𐎡𐎴𐎠𐎢𐎡𐎴	𐎧𐎡𐎴𐎠𐎢𐎡𐎴
he went	against	Artavardiya	battle
<i>chartanaiy.</i>	<i>Prga(h)</i>	<i>nāma(n)</i>	<i>kaufa(h)</i>
करणाय	प्रगः	नाम्ना	कूपः ⁵
𐎧𐎡𐎴𐎠𐎢𐎡𐎴	𐎧𐎡𐎴𐎠𐎢𐎡𐎴	𐎧𐎡𐎴𐎠𐎢𐎡𐎴	𐎧𐎡𐎴𐎠𐎢𐎡𐎴
to make.	(There is) Praga	named	mountain;
<i>avadā</i>	<i>hamaranam</i>	<i>akunava(n)</i>	
अवतः	समरं	अकुर्वत्	
𐎧𐎡𐎴𐎠𐎢𐎡𐎴	𐎧𐎡𐎴𐎠𐎢𐎡𐎴	𐎧𐎡𐎴𐎠𐎢𐎡𐎴	
there	a battle	they made.	

Ahuramazda gave me assistance. By grace of Ahuramazda, the army which was mine, smote the army,

1 Cf. II 1. 2 See II-18 𐎧𐎡𐎴𐎠𐎢𐎡𐎴 fled (P.) 3 See I-12. 4 I-19. 5 In Sk. कूप means "well", also "rock in the midst of a river."

<i>Pārasaiy</i>	<i>avadashish</i>	<i>uzmayāpatiy</i>
पार्से	अवतः	तान्
उच्चक्षमायाम् प्रति ¹		
𐎱𐎠𐎼𐎿𐎡𐎹𐎶𐎵𐎹𐎡𐎹	𐎠𐎡𐎹𐎡𐎹𐎶𐎵𐎹𐎡𐎹	𐎠𐎡𐎹𐎡𐎹𐎶𐎵𐎹𐎡𐎹
in Pārśa,	there	them
		on the pole (cross)

akunavam.²

अकरवम्

𐎠𐎡𐎹𐎡𐎹𐎶𐎵𐎹𐎡𐎹

I put (i.e., I impaled).

9. *Thātiy etc.*,³ *Haur Vahyazdāta(h) hya(h) Bardiya(h)*
 असौ वह्यद्दातः यः बर्दियः
 𐎠𐎡𐎹𐎡𐎹𐎶𐎵𐎹𐎡𐎹 𐎠𐎡𐎹𐎡𐎹𐎶𐎵𐎹𐎡𐎹 𐎠𐎡𐎹𐎡𐎹𐎶𐎵𐎹𐎡𐎹
 That Vahyazdāta who Bardiya

<i>aganbatā,</i>	<i>haur</i>	<i>kāram</i>	<i>frāishaya(h)</i>
अगोपयत	असौ	कारं	प्रैष्यत्
𐎠𐎡𐎹𐎡𐎹𐎶𐎵𐎹𐎡𐎹	𐎠𐎡𐎹𐎡𐎹𐎶𐎵𐎹𐎡𐎹	𐎠𐎡𐎹𐎡𐎹𐎶𐎵𐎹𐎡𐎹	𐎠𐎡𐎹𐎡𐎹𐎶𐎵𐎹𐎡𐎹
called (himself)	he	an army	sent

<i>Hara(h)uvatiṃ</i>	<i>Vivāna(h)</i>	<i>nāma(n)</i>	<i>Pārśa(h)</i>
हरहुवतिम्	विवानः	नामना	पार्सेः
𐎠𐎡𐎹𐎡𐎹𐎶𐎵𐎹𐎡𐎹	𐎠𐎡𐎹𐎡𐎹𐎶𐎵𐎹𐎡𐎹	𐎠𐎡𐎹𐎡𐎹𐎶𐎵𐎹𐎡𐎹	𐎠𐎡𐎹𐎡𐎹𐎶𐎵𐎹𐎡𐎹
to Arachosia	(There was) Vivāna	named	Persian

<i>manā</i>	<i>Ba(n)daka(h),</i>	<i>Hara(h)uvatiyā.</i>
मम	बद्धकः	हरहुवतियः
𐎠𐎡𐎹𐎡𐎹𐎶𐎵𐎹𐎡𐎹	𐎠𐎡𐎹𐎡𐎹𐎶𐎵𐎹𐎡𐎹	𐎠𐎡𐎹𐎡𐎹𐎶𐎵𐎹𐎡𐎹
my	subject,	Arachosian

1 See II-18 𐎠𐎡𐎹𐎡𐎹𐎶𐎵𐎹𐎡𐎹 (P.) 2 After this in the Lexicon, Tolman has the 9th para thus—*Thātiy etc. ima tya mana kartam Pārśaiy.* The 9th para becomes 10th and so on.
 3 See III-6. 4 Kanga's Dic. p. 92.

<i>tyam</i>	<i>Vahyazdāta(h)</i>	<i>frāishaya(h)</i>	<i>abiy</i>
त्यं	वह्यश्दतः	फ़ैशयत्	अभि
<p>which (army) Vahyazdāta sent against</p>			

<i>Vivānam</i>	<i>hamaranam</i>	<i>chartanaiy:</i>
विवानं	समरं	करणाय
<p>Vivāna battle to make.</p>		

<i>Kāpishkānish</i>	<i>nāmā</i>	<i>didā</i>	<i>avadā</i>
कापिश्कानिः	नाम्ना	देही	अवतः
<p>Kāpishkānesh named fort (there was), there</p>			

<i>hamaranam</i>	<i>akunava(n).</i>
समरं	अकुर्वन्.
<p>battle they made.</p>	

Ahuramazda gave me assistance. By grace of Ahuramazda, the army which was mine, smote utterly that army which was inimical. It was on the 13th day of the month Anāmaka, when battle was made with them thus.

10. <i>Thātya etc.</i>	<i>Patiy</i>	<i>hyāparam</i>	<i>hamithriyā</i>
	प्रति	तस्य परं	अमैत्र्याः
<p>Again after that the enemies</p>			

<i>arahyā</i>	<i>kārahyā</i>	<i>mathishta(h)</i>	<i>āha(h)</i>	<i>tyam</i>
तस्य	कारस्य	महिष्ठः	आस	त्वं
𐎠𐎡𐎴𐎧𐎺𐎠𐎢𐎽𐎡𐎹	𐎠𐎡𐎴𐎧𐎺𐎠𐎢𐎽𐎡𐎹	𐎡𐎴𐎧𐎺𐎠𐎢𐎽𐎡𐎹	𐎠𐎡𐎴𐎧𐎺𐎠𐎢𐎽𐎡𐎹	𐎠𐎡𐎴𐎧𐎺𐎠𐎢𐎽𐎡𐎹
that	army's	chief	was,	whom

<i>Vahyazdāta(h)</i>	<i>frāishaya(h)</i>	<i>abīy</i>	<i>Vivānam</i>
वह्यश्वातः	प्रेष्यन्	अभि	विवांनं
𐎡𐎴𐎧𐎺𐎠𐎢𐎽𐎡𐎹	𐎠𐎡𐎴𐎧𐎺𐎠𐎢𐎽𐎡𐎹	𐎠𐎡𐎴𐎧𐎺𐎠𐎢𐎽𐎡𐎹	𐎠𐎡𐎴𐎧𐎺𐎠𐎢𐎽𐎡𐎹
Vahyazdāta	sent	against	Vivāna

<i>haur</i>	<i>mathishta(h)</i> ¹	<i>hadā</i>	<i>kamnaibish</i>	<i>asabārībīsh</i>
सः	महिष्ठः	सह	कतिभिः	अश्ववहैः ³
𐎠𐎡𐎴𐎧𐎺𐎠𐎢𐎽𐎡𐎹	𐎡𐎴𐎧𐎺𐎠𐎢𐎽𐎡𐎹	𐎠𐎡𐎴𐎧𐎺𐎠𐎢𐎽𐎡𐎹	𐎠𐎡𐎴𐎧𐎺𐎠𐎢𐎽𐎡𐎹	𐎠𐎡𐎴𐎧𐎺𐎠𐎢𐎽𐎡𐎹
he	the chief	with	a few	horsemen

<i>ashiyava(h).</i>	<i>Arshādā</i>	<i>nāmā</i>	<i>didā</i>
अशियवत्	अर्षादा	नाम्ना	देह
𐎠𐎡𐎴𐎧𐎺𐎠𐎢𐎽𐎡𐎹	𐎠𐎡𐎴𐎧𐎺𐎠𐎢𐎽𐎡𐎹	𐎠𐎡𐎴𐎧𐎺𐎠𐎢𐎽𐎡𐎹	𐎠𐎡𐎴𐎧𐎺𐎠𐎢𐎽𐎡𐎹
went.	Arshādā	named	fort

<i>Hara(h)uvatiyā</i>	<i>araparā</i>	<i>atiyāish</i>
हरहुवतियः	तं परं ³	अत्यैत
𐎠𐎡𐎴𐎧𐎺𐎠𐎢𐎽𐎡𐎹	𐎠𐎡𐎴𐎧𐎺𐎠𐎢𐎽𐎡𐎹	𐎠𐎡𐎴𐎧𐎺𐎠𐎢𐎽𐎡𐎹
(there is) in Arachosia,	past that	he went.

1 In the Lexicon Tolman says that this is a wrong reading for *amutha* Pre. 3/1 of *muth* "he went away". of. अमुद्धत (he ran away). 2 See I-84. 𐎠𐎡𐎴𐎧𐎺𐎠𐎢𐎽𐎡𐎹 (P.). 3 In the Lexicon Tolman suggests गुरा. 4 See I-19 𐎠𐎡𐎴𐎧𐎺𐎠𐎢𐎽𐎡𐎹 (from 𐎠𐎡𐎴𐎧𐎺𐎠𐎢𐎽𐎡𐎹 to send) (Punegar).

<i>haur</i>	<i>udapatatā,</i>	<i>Bābiraur</i>	<i>Dubāla</i>
सः	उदपतत्	बाबिरो	दुबाल
𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵𐎶𐎵
he	revolted	in Babylon.	Dubāla

<i>nāmā</i>	<i>dahyāush</i>	<i>hachā</i>	<i>avadusha(h)</i>
नाम्ना	दस्युः	सचा	अवतः सः
𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵
named	a province	from	there he

<i>haur</i>	<i>udapatatā</i>	<i>avathā</i>	<i>adurujiya(h):</i>
असौ	उदपतत्	एवं अथ	अदुह्यत् :
𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵
he	revolted	(and) thus he	lied:

<i>Adam</i>	<i>Nabukudrachara(h)</i>	<i>amiy,</i>	<i>hya(h)</i>
अहं	नबुकुद्रचरः	अस्मि,	यः
𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵
"I	Nebuchadnezzar	am,	who (is)

<i>Nabunaitahyā</i>	<i>puthra(h).</i>	<i>Pasāva(h)</i>	<i>kāra(h)</i>
नबुनैतस्य	पुत्रः	पश्चा वा	कारः
𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵𐎶𐎵
Nabunaita's	son."	Afterwards	the army

<i>Babiruxiya(h)</i>	<i>hachūma(h)</i>	<i>hamithriya(h)</i>
बाबिरुवियः	सचा मत्	अमैत्र्यः
𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵
(which was) Babylonian	with me	inimical

abava(h), abiy avam Arakham ashiyava(h)
 अभवत् अभि तं अरखं अच्यवत्
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<i>adamshim</i>	<i>ajanam</i>	<i>uta</i>	<i>IX</i>	<i>khshāyathiyā</i>
अहं तान्	अहनम्,	उत	९	क्षत्रियान्

I them killed. And 9 kings

<i>agr̥bāyam.</i>	<i>I</i>	<i>Gaumāta(h)</i>	<i>nāma(n)</i>	<i>Magush</i>
अग्रभयम्	१	गौमातः	नाम्ना	मगुः

². ḥṣād . ḥayyā . ḥaymāṭā magān . ḥaymāṭā
I seized. One Gaumātā named Magian

<i>āha(h)</i>	<i>haur</i>	<i>adurujiya(h)</i> ,	<i>avathā</i>	<i>athaha(h)</i> :
आस	सः	अद्वृज्यत्	एवं अथ	अशासत्

•သသ •သပ •သပၤၤၤၤ •သၢ်သၢ်သ ၃. •သပၤၤၤၤသသ
(there) was : he lied, and thus said :

adam Bardiya(h) amiy, hya(h) Kuraush puthra(h)
अहं बर्दियः अस्मि, यः कुरोः पुत्रः

“I Bardiya am, who (am) Kuru’s son.”

<i>Hauv</i>	<i>Pārasam</i>	<i>hamithriyam</i>	<i>akunaush</i>
सः	पार्सम्	अमैत्र्यं	अकरोत्

He	Pārsa	inimical	made.
----	-------	----------	-------

N.B.—Hereafter follow similar passages about the 8 other persons. The translation is as under:—

One Âtrina named Susanian (there) was; he lied and thus said:—I am king in Huvja (Susiana). He made Susiana inimical to me.

1 In the Lexicon Tolman adopts the reading *adamshim*, which he calls correct reading, instead of *adamshim*. He translates thus:—"I waged these (battles)." 2 See II-4. אֲדָמְשִׁים (P) 3 See III-5.

4. *Thātiy etc., Dahyāva(h) imā tyā*
 दस्यवः इमाः त्याः

وښوونکي د هېوادو په نومونو کې
 The provinces, these (were) which

hamithriyā abava(n), draugadish
 अमैत्र्याः अभवन् द्रोहः ताः
 وښوونکي د هېوادو په نومونو کې ۱. وښوونکي د هېوادو په نومونو کې
 inimical became. Deceit these

hamithriyā akunaush, tyā(h) imaiy kāram
 अमैत्र्याः अकरोत् त्यत् इमम् करं
 وښوونکي د هېوادو په نومونو کې وښوونکي د هېوادو په نومونو کې ۲. وښوونکي د هېوادو په نومونو کې
 inimical made, so that this army

adurujiyasha(n). Pasāva(h) dish
 अदुह्यन् पश्वा वा ताः
 ۳. وښوونکي د هېوادو په نومونو کې وښوونکي د هېوادو په نومونو کې
 they deceived. Afterwards these (provinces)

A(h)uramazdā manā dastayā akunaush
 अहुर्मज्दः मम हस्ते अकरोत्
 ۴. अहुर्मज्दः मम हस्ते अकरोत्
 Ahuramazda in my hands made (placed)

Yathā mām kāmā(h), avathā di(sh) akunavam
 यथ मे कामः एवं अथ ताः अकरवम्
 ५. यथ मे कामः एवं अथ ताः अकरवम्
 As (was) my wish, so these (I made).

1 See Kanga's Dic. p. 376. 2 Aor. 3/3 passive of द्रुह्.

3 The *sh* Aorist 3/3 of वृध्. P. suggests वृध्. (Inchoative). 4 In Avesta, the word is neuter; in Sk. mas.

5. *Thātīy etc., Tuvam kâ khshâyathiya(h) hya(h)*

त्वं कः क्षत्रियः यः

• ۴۴۸۸ • ۷۲ • ۷۲ • ۷۲ • ۷۲

Thou, whatever king who

aparam ahīy¹ hachā draugā(h)

अपरं असि सचा द्रोहात्

• ۴۴ • ۷۲ • ۷۲ • ۷۲ • ۷۲

later on² will be from deceit (lie)

darsham patipayā(h)uvā. Martiya(h) hya(h)

दर्शण³ प्रतिपायस्व⁴ मर्त्यः यः

• ۷۲ • ۷۲ • ۷۲ • ۷۲ • ۷۲

strongly protect (thyself). The man, who

draujana(h) ahatiy avam (h)ufrastam

द्रोही अस्ति तं सुपष्टम्

• ۷۲ • ۷۲ • ۷۲ • ۷۲ • ۷۲

deceiver is, him well-punished

(i.e. punish well)

parsā, yadiy avathā manihāhay

पर्व यदि एवं अथ मन्यसे

• ۷۲ • ۷۲ • ۷۲ • ۷۲ • ۷۲

punish, if thus thou thinkest

1 In the Lexicon on pp. 24, 72 Tolman says that this word should be read *āhy* everywhere. 2 In future. 3 Strongly. • ۷۲ • = with (close) sight; • ۴۴ • "daringly" (P.) 4 2/1 Imper. pass. of प। 5 2/1 Atm. imper. passive (coined). - See Kanga's Dic. p. 192. P. suggests • ۷۲ • or • ۷۲ • • ۷۲ • 6 Nearest available form. • ۷۲ • (P.) 7 2/1 Imper. of • ۷۲ • 1st class; • ۷۲ • (from • ۷۲ • to be fresh) (P.)

Dahyāushmaiṇy duruvā ahatiy

दस्युः मयि ध्रुवः अस्ति

¹ 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 ² 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣

(This) province of mine secure is.

6. *Thātiy etc., Ima(h) tya(h) adam akunavam*

इदम् त्वत् अहं अकरवम्

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣

This (is that) which I did.

“By grace of Ahuramazda (it was) wholly of this kind.”³

Tuvam kā hya(h) aparam, imām

त्वं कः यः अपरं इमां

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣

(If) Thou whoever (be) who later on this

dipim patiprshāhy tya(h)

लिपिम्⁴ प्रतिप्रश्छसि त्वत्

𐎠𐎡𐎢𐎣(?) ⁵ 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣

inscription(shall) inspect (lit. inquire about) what

manā krtam vrnavatām thuvām

मम कृतं वृणुताम्¹² त्वां

(𐎠𐎡𐎢𐎣) 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 ⁶ 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣

by me was done, let it convince thee.

(let it convince thee of what was done by me).

1 Loc. Sing. form of 1st Pers. Pron. is not to be found. Hence we have taken Dat. 2 𐎠𐎡𐎢𐎣 = ध्रुव strong, hard, powerful (see Kanga's Dic. p. 277); 𐎠𐎡𐎢𐎣 fem. 1/1 (P.). 3 See IV-2. 4 In Asoka's inscription (No. XIII) at Shahabazgarhi, we read ध्रमदिपि निपिस्त. 5 See Kanga's Gr. p. 212 and Dic. p. 321. 6 3/1 Imper. atm. of 𐎠𐎡𐎢𐎣 “to believe”.

<i>tya(h)</i>	<i>manā</i>	<i>kratam</i>	<i>arathā</i>
यत्	मम	कृतम्	एवं अथ
𑀭𑀸𑀓𑀾𑀢𑀺𑀓	𑀭𑀸𑀓𑀾𑀢𑀺𑀓	𑀭𑀸𑀓𑀾𑀢𑀺𑀓	𑀭𑀸𑀓𑀾𑀢𑀺𑀓
(as to) what	I	have done.	Thus

<i>avahyarādiy</i>	<i>mā</i>	<i>apagaudaya</i>	<i>yadiy</i>
अस्मात् हि	मा	अवगृहय	यदि
𑀭𑀸𑀓𑀾𑀢𑀺𑀓	𑀭𑀸𑀓𑀾𑀢𑀺𑀓	𑀭𑀸𑀓𑀾𑀢𑀺𑀓	𑀭𑀸𑀓𑀾𑀢𑀺𑀓
for this reason	do not	conceal (it).	If

<i>imām</i>	<i>ha(n)dugām</i>	<i>naiy</i>	<i>apagaudayāhy,</i>
इमम्	संदोहं	नैव	अवगृहयसि
𑀭𑀸𑀓𑀾𑀢𑀺𑀓	𑀭𑀸𑀓𑀾𑀢𑀺𑀓	𑀭𑀸𑀓𑀾𑀢𑀺𑀓	𑀭𑀸𑀓𑀾𑀢𑀺𑀓
this	collection (of record)	not	thou concealest (but)

<i>kārahyā</i>	<i>thāhy,</i>	<i>A(h)uramazdā</i>	<i>thurām</i>
कारस्य	शंससि,	अहुरमज्दः	त्वाम्
𑀭𑀸𑀓𑀾𑀢𑀺𑀓	𑀭𑀸𑀓𑀾𑀢𑀺𑀓	𑀭𑀸𑀓𑀾𑀢𑀺𑀓	𑀭𑀸𑀓𑀾𑀢𑀺𑀓
to the people	thou tellest (it),	may Ahuramazda	to thee

<i>daushtā</i>	<i>bīyā(h),</i>	<i>utātaiy</i>	<i>taumā</i>
जुष्टः	भूयात्	उत तव	तोक्मः
𑀭𑀸𑀓𑀾𑀢𑀺𑀓	𑀭𑀸𑀓𑀾𑀢𑀺𑀓	𑀭𑀸𑀓𑀾𑀢𑀺𑀓	𑀭𑀸𑀓𑀾𑀢𑀺𑀓
friend	be,	and (may) thy	family

<i>vasiy</i>	<i>bīyā(h)</i>	<i>utā</i>	<i>dr̥gam</i>	<i>jivā</i>
वशी	भूयात्	उत	दीर्घम्	जीव
𑀭𑀸𑀓𑀾𑀢𑀺𑀓	𑀭𑀸𑀓𑀾𑀢𑀺𑀓	𑀭𑀸𑀓𑀾𑀢𑀺𑀓	𑀭𑀸𑀓𑀾𑀢𑀺𑀓	𑀭𑀸𑀓𑀾𑀢𑀺𑀓
abundant	be,	and (mayest thou)	long	live.

1 𑀭𑀸𑀓𑀾𑀢𑀺𑀓 is of 6th cl., but here of 10th cl. or causal. Sk. गृह् is of 1st cl. 2 Though not an equivalent, this word conveys the same sense. 3 Cf. 𑀭𑀸𑀓𑀾𑀢𑀺𑀓. 4 See Rv. I 77. 1. 5 Kanga's Dic. p. 876. 6 Cf. 𑀭𑀸𑀓𑀾𑀢𑀺𑀓, Ys. 62. 10.

<i>maiyy</i>	<i>upastām</i>	<i>abara(h),</i>	<i>utā</i>	<i>aniyā</i>
मद्यं	उपस्थं	अभृत	उत	अन्याः
𐭌𐭕𐭕𐭕	𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕	𐭕𐭕𐭕𐭕𐭕𐭕	𐭕𐭕𐭕𐭕	𐭕𐭕𐭕𐭕𐭕𐭕
to me	assistance	gave,	(and) also	the other
<i>bagāha(h)</i>	<i>tyaiy</i>	<i>ha(n)tiy.</i>		
भगाः	ले	सन्ति		
𐭌𐭕𐭕𐭕𐭕	𐭌𐭕𐭕𐭕	𐭕𐭕𐭕𐭕𐭕𐭕		
gods,	who	are.		

13. <i>Thātiy etc.,</i>	<i>Avahyarādiy</i>	<i>A(h)uramazdā</i>
	अस्मात् हि	अहुर्मज्दः
	𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕	𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕
	For this reason	Ahuramazda

<i>upastām</i>	<i>abara(h),</i>	<i>utā</i>	<i>aniyā</i>	<i>bagāha(h)</i>
उपस्थं	अभृत	उत	अन्याः	भगाः
𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕	𐭕𐭕𐭕𐭕𐭕𐭕	𐭕𐭕𐭕𐭕	𐭕𐭕𐭕𐭕𐭕𐭕	𐭕𐭕𐭕𐭕𐭕𐭕
assistance	gave	(and) also	the other	gods

<i>tyaiy</i>	<i>ha(n)tiy</i>	<i>yathā</i>	<i>naiy</i>	<i>araiika(h)</i>
त्याः	सन्ति;	यथ	नैव	अरिः
𐭌𐭕𐭕𐭕𐭕	𐭕𐭕𐭕𐭕𐭕𐭕	𐭕𐭕𐭕𐭕𐭕𐭕	𐭕𐭕𐭕𐭕	𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕
who	are;	because	no	enemy,

<i>āham,</i>	<i>naiy</i>	<i>draujana(h)</i>	<i>āham</i>
आसम्	नैव	द्रोहो	आसम्,
𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕	𐭕𐭕𐭕𐭕	𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕	𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕
I was	no	deceiver	I was,

<i>naiy</i>	<i>zūrakara(h)</i>	<i>āham</i>	<i>naiy</i>
नैव	उवरकरः	आसम्	नैव
𐭕𐭕𐭕𐭕	𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕	𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕	𐭕𐭕𐭕𐭕
no	wrong-doer	I was	not

1 Occurs in Vd. 14-8 meaning tormenting. 2 See III-12 𐭕𐭕𐭕𐭕𐭕 (P). 3 Cf. 𐭕𐭕𐭕𐭕 and 𐭕𐭕𐭕𐭕𐭕𐭕𐭕𐭕.

<i>adam</i>	<i>naimaiy</i>	<i>taumā.</i>	<i>Upariy</i>
अहं	नैव मम	तोकमः	उपरि
𐎠𐎡𐎴	𐎡𐎴𐎠𐎵 𐎡𐎴𐎠𐎵	𐎠𐎵𐎠𐎴𐎠𐎵	𐎠𐎵𐎠𐎴𐎠𐎵
I,	(and) not my	relative.	According

<i>ābashtām</i> ¹	<i>upariyāyam,</i>	<i>naiy</i>	<i>shakaurim</i> ²
अवस्थां	उपरि-अयाम्	नैव	शौर्य
𐎠𐎡𐎴𐎠𐎵𐎠𐎵	𐎠𐎵𐎠𐎴𐎠𐎵𐎠𐎵𐎠𐎵𐎠𐎵	𐎡𐎴𐎠𐎵	𐎠𐎵𐎠𐎴𐎠𐎵𐎠𐎵
to law	I acted	not to bravery	(or military camp)

<i>tunuvatam</i> ⁴	<i>zura(h)</i>	<i>akunavam.</i>	<i>Martiya(h)</i>
तनुतां	ज्वरः	अकरवम्	मर्त्यः
𐎠𐎵𐎠𐎴𐎠𐎵𐎠𐎵 (१)	𐎠𐎵𐎠𐎴𐎠𐎵	𐎠𐎵𐎠𐎴𐎠𐎵𐎠𐎵	𐎠𐎵𐎠𐎴𐎠𐎵𐎠𐎵
(nor) to weakness	wrong	I did to.	The man
(or those who praised me),			

<i>hya(h)</i>	<i>hamatakhshatā</i>	<i>manā</i>	<i>vithiyā,</i>
यः	समतक्षकः	मम	वेद्यः(?)
𐎠𐎵𐎠𐎴	𐎠𐎵𐎠𐎴𐎠𐎵𐎠𐎵𐎠𐎵𐎠𐎵𐎠𐎵	𐎠𐎵𐎠𐎴	𐎠𐎵𐎠𐎴𐎠𐎵𐎠𐎵
who,	(was) active and	my	family
(inclined towards)			

1 The amended reading is *arəštā*, "rectitude"; Cf. *Arəštāt*, "goddess of rectitude". (See Tolman's *Anc. Pers. Lexicon*, p. 68). Cf. *aiwi-vista* (Visp. 9. 3). P. suggests 𐎠𐎵𐎠𐎴𐎠𐎵𐎠𐎵 "binding." 2 This is a doubtful word. I think the middle *ka* is redundant. The word may be "*skairya*". 3 𐎠𐎵𐎠𐎴𐎠𐎵𐎠𐎵𐎠𐎵, "I came close to" (P). 4 Paul Horn reads "*huvatam*". There being a gap before this word. Tolman suggests, it may be "*Stunuvatam*" = those that praise me (*Ancient Persian Lexicon and Texts*, p. 98). 5 Taking the word as 𐎠𐎵𐎠𐎴𐎠𐎵, neuter. 6 See I-14 "The man who helped my house" (Tolman).

complete).

1 The greek names are given by Tolman in his Lexicon, and also by Paul Horn. 2 Read as *Datubhyahya* in Tolman's Lexicon. 3 Particle giving to preceding *tuvam* an indefinite force (Tolman's Lexicon, p. 79).